

# THE CHURCHES AND TODAY'S SERVICES

## David, the Shepherd of Israel.

Sermon by  
REV. FLOYD W. TOMKINS.  
Text: Psalm lxxviii. 65-72.

We have had a wonderful series of lessons concerning David. He occupied every important position in the kind of center about which the history of the Jews gathered. He was a typical man, with his faults and his excellencies. The more we know of him, the more we are impressed, first, by his normal humanness; and second, by his childlike trust in God. The Bible does not hold him up as a perfect example, but his life is given to us for the purpose of admonition and encouragement. When we read of his faults we must pray God to keep us from falling; when we read of his faith we must pray God to increase our faith. We must appreciate the whole message which David's life brings to us, and while we enjoy reading his story we must apply the principles so clearly enunciated to our modern life and to our own personal struggle.

**GOD SHOWS SIMPLE**

I think our first lesson is found in the way in which God chose a simple shepherd lad to be one of the greatest kings of the ages. There is more than one instance of God's choosing the unexpected, comparatively unknown people to do some great work for Him. But the history of David illustrates something more; it shows how God goes to those whose lives have been simple and natural, to those who have been free from the contamination of false teaching and association, to those who are in close touch with nature, and who love those things which are pure and true, and calls them to do some great work for Him. His very simplicity opens the door to His wisdom to enter into our hearts, and His very confidence gives God the opportunity to reveal His will; their unrestrained enthusiasm affords the dear God a power through which His own might may work, and their hearts are open to the truth which God has sent into the world. They are handicapped in this world who have behind them and clinging to them traditions or customs or possessions. They alone are free who come from a simple life and with simple ideas to do God's will.

## DAVID'S NATURE

One cannot but notice the poetical in David's nature. It may have come from a natural gift, or it may have come from his simple life under the sky and after with his people. He evidently dreamed, and dreams even as did his ancestor, King David, of the opportunity to do some great work for Him. In these modern days men criticize idealism and would fain replace it with what they call realism. There is in our literature to-day a rebellion against the supernatural conceptions and noble enthusiasm. Even children are not allowed to read fairy stories or to draw their heroes and heroes and heroines. Parables which used to be so common in the education of little people. It is a fault of our day and generation, which will doubtless pass away in time, but which is a pity to witness. We want to have the ideal, the perfect, the beautiful, the supernatural constantly brought before us; only so can we come down to the prosaic everyday life and all our courage and success. The man who does not read poetry, or love music, or read a parable spoken by the trees or the waves of the sea, or the birds of the air, is not likely to be chosen for an important work in God's world.

## SINNED GRIEVOUSLY, BUT REPENTED

David sinned grievously, and he was pardoned because he repented. Alas! that our human nature should be so weak, yielding to temptation. Alas! that our humanity is so readily swept off its feet. May it not be, however, that through this very experience of our weakness, our knowledge of God's love? May it not be that we understand better the mercy of our Saviour through this very discomfiting which Satan forces upon us? There is a lesson in every failure, and in our Lord's words to the penitent woman who washed His feet with her tears: "Her sins are forgiven, for she loved much; but to whom little is forgiven, the same loveth little." (St. Luke vii. 47.)

## LOYALTY TO GOD

Let us note one thing more about David: his loyalty to God and to his people. No matter what happened to him, whether he was pursued by Saul or applauded by his subjects or meeting over Abimelech's defection, or meeting over the prophet Nathan's rebuke, he seemed to lose his consciousness of God's presence or his desire to serve Him; and his loyalty to his kingdom resulted from his loyalty to his heavenly Father. David loved his people as few rulers have ever loved, and the people responded. And it is doubtful whether any nation has ever been so bound to their ruler as the Jews were to their shepherd king. There is a lesson for us in this. We love God, we will love our work. If we are loyal to Him we will be loyal in the life. He has given us to live. As a nation believes in God will fulfill its duty as a nation, and brotherhood between man and man can only come when there is a realization and acceptance of God's truth. In other words, Christianity in its full meaning—loyalty to Christ and to the good things for which we pray—peace can only come when men are Christians. Justice between man and man can only come when Christianity prevails.

## IMPORTANCE OF PREACHING GOSPEL

The evils which beset us—intemperance, impurity and dishonesty—can be conquered only when the heart is loyal to Jesus Christ. Hence the importance of preaching the Gospel. Hence the influence upon all human affairs which is exerted by a church or a body of Christian people. Hence the great Bible message. It is only through Jesus Christ—that is, only through His power to forgive, His willingness to inspire and His assurance of victory, that there can come a new earth wherein righteousness shall dwell.

O my dear Lord, I thank Thee for Thy servant David, and for all the messages that Thy Word give me grace, I pray Thee, ever to have an open mind and an open heart, that Thy wisdom and Thy love may enter and control me. When I fall through weakness or through foolishness, let me turn to Thee with sorrow, with faith,

## OUR SCOTTISH MOTHER

[Written by J. Wilkinson, on reading the Bishop of Aberdeen's Hail lecture. Studies in Scottish Church History.]

God of our fathers: Thou whose hand Through changing ages led the on, And to Thy humble sires revealed Some glimpses of the coming dawn. Brought forth their children as they tread The hallowed paths of former days, And raise to Thee the ancient psalms, And old liturgic hymns of praise.

For Thee, O Lord, our fathers toiled, Thy Church's ancient office proclaimed, And saved her Apostolic name. In lowly rooms, on moorland wilds, In prisons by the northern sea— Where priest and people breathed her prayer, The Church of Scotland lived for Thee.

No golden chalice passes round, No rapturous music fills the air; Of burnished brass and gleaming lights, Thy Altar-board, O Lord, is bare; But sweet and sweet the holy words Of Scotland's ancient Office rise, And, lo, the outcast Church is one With Holy Church above the skies!

When pillar'd arch and vaulted aisle Ring with our holier notes of praise, Oh, grant us still the humble heart, And simple faith of other days, That Scotland's Church may still declare The truth unchanged that makes us free, And, as our fathers did of old, Lean not on riches, but on Thee!

So shall the ancient days return, Her greater, gladder than before, And Scotland's Church renew her way, O'er hearts and hearts she lost of old, And Scotland's sons shall name her name.

With reverence in the years to be, And build again her broken shrines, And love her for her love of Thee!

## A TEST OF EDUCATION

A professor in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they would say yes to every one of fourteen questions. He gave them the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a man's puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can you soul claim relationship with the Creator?

## THE BLIND

(By Ella H. Weston.)

The gentle blind folk—these are they Who look on God with every day; Who hear Him calling through the rain, And tapping at the window pane; Who see His shadow on the grass, As other human creatures pass.

The groping blind folk—may not so: Wherever they elect to go, An angel leads them by the hand, Whom they perceive and understand; And up the steps we dare not climb, They mount with confidence sublime.

The wretched blind folk—may, they dwell On truer heights than tongue can tell; Their vision, being blind, is clear, Like waxen buds that bloom in dew, That in this dark world may be grown, A small, bright heaven of their own.

## LIQUOR SUPPLIED AFRICA BY AMERICA AND HOLLAND

More Than 55 Per Cent of Spirits Entering Africa Is Shipped From Boston.

At the present time Holland and the United States are sending more liquor to Africa than all the other countries combined, says the Christian Herald. The liquor entering Africa goes from Boston, Mass. Recently a schooner sailed from Boston with 700,000 gallons of New England rum on board. Bottles of rum in crates were lashed on the deck. Every sound was made to sign a total abstinence pledge before signing articles for the voyage. Boston, from which missionaries have been sent out for over a hundred years, now in this year of grace is sending out what Lyman Beecher called "liquid damnation." This is the same city that sent out Adoniram Judson and his fellow missionaries to enlighten the heathen. The United States sent to the four British colonies in Africa during the year 1912, 1,032,658 gallons of rum. In the same year, Germany sent 1,010,078 gallons of liquor. These figures do not include the Orange Free State, the Transvaal, Cape Colony, or the Portuguese, French and Spanish colonies. If to those countries already enumerated we add India, China, Japan, Ceylon, the New Hebrides and the Fiji Islands, we have the remarkable spectacle of the so-called Christian nations pouring something like 100,000,000 gallons of rum and other intoxicating liquors in five years into countries where Christian missionaries are preaching the Gospel and trying to save souls! What wonder that Mohammedans, Brahmins and Buddhists—all total abstainers—should cast an eye of suspicion and distrust upon a religion which winks at the debasement of the people it is trying to save?

# Church in European War Zone Where Blacksmiths Are at Work



Ruthenian Church a German Army Workshop

Lemberg, the capital of the Austrian Province of Galicia, and held by the Russians since September 8 last, when they entered the city, after inflicting a crushing defeat on the Austrians, has been conquered by the Second German Army, under General von Mackensen. Since May 1 the German commander's big guns have been smashing the whole of the Russian line on the Donau River, compelling the Czar's forces to abandon all their hard-won positions in the Carpathians. The photo shows the typical Ruthenian church in Galicia, the scene of the German drive against Lemberg. The church is used as workshop by the Germans.

## OUTLINES PROGRAM FOR LIBRARY SUNDAY

Mrs. C. M. Eddington Tells of Plan Used at Park Place Church.

### MANY BOOKS CONTRIBUTED

### Exercises Had for Their Foundations

The Wonders of "The Book," the Bible—Many Pupils Take Part, and Appropriate Music Rendered.

The following program for a Library Sunday, having for its foundation the Wonders of "The Book," the Bible—Many Pupils Take Part, and Appropriate Music Rendered.

The library at Park Place Church had been in use for five years. The books were old, worn out, many of them lost. The superintendent asked me to take hold and see if we could not get it in good working order. We appointed a day to be called "Library Sunday." Every member of the school was requested to bring a book that he had read and loved; also a slip of paper, bearing the name of a book that he had read and loved. A class of young women were appointed to decorate the Sunday schoolroom and to place white book-marks in the Bible. In selecting those who rendered our program, we tried to reach every class and chose for our theme "The Wonders of the Book," the Bible. Everything was solemn and impressive and those who attended were enthralled by their praises.

### First Scholar—"God and the Bible in Nature"

The Bible is not only the revealer of the unknown God to man, but His grand interpreter as the God of Nature. In revealing God, it has given us the key that unlocks the profoundest mysteries of creation, the clue by which to thread the labyrinth of the universe, the glass through which to look "from nature up to nature's God."

### Second Scholar—"Go stand with David and Isaiah under the star-spangled canopy of the night, and, as you gaze up at the 'range of planets,' suns and adamantine spheres, revolving unshaken through the void immensity," take up the mighty questionings of inspiration!

Third Scholar—"Go, stand upon the heights of Niagara, and listen in awe-struck silence to that boldest, most earnest and most eloquent of all Nature's orators! And what is Niagara, with its plunging waters and its mighty roar, but the oracle of God, the whisper of His voice who is revealed in the Bible as sitting above the water-floods forever."

### Fourth Scholar—"Gilding History"

The oldest reliable history is that given by Moses: "And God said, Let there be light, and there was light." Over 55 per cent of the liquor entering Africa goes from Boston, Mass. Recently a schooner sailed from Boston with 700,000 gallons of New England rum on board. Bottles of rum in crates were lashed on the deck. Every sound was made to sign a total abstinence pledge before signing articles for the voyage. Boston, from which missionaries have been sent out for over a hundred years, now in this year of grace is sending out what Lyman Beecher called "liquid damnation." This is the same city that sent out Adoniram Judson and his fellow missionaries to enlighten the heathen. The United States sent to the four British colonies in Africa during the year 1912, 1,032,658 gallons of rum. In the same year, Germany sent 1,010,078 gallons of liquor. These figures do not include the Orange Free State, the Transvaal, Cape Colony, or the Portuguese, French and Spanish colonies. If to those countries already enumerated we add India, China, Japan, Ceylon, the New Hebrides and the Fiji Islands, we have the remarkable spectacle of the so-called Christian nations pouring something like 100,000,000 gallons of rum and other intoxicating liquors in five years into countries where Christian missionaries are preaching the Gospel and trying to save souls! What wonder that Mohammedans, Brahmins and Buddhists—all total abstainers—should cast an eye of suspicion and distrust upon a religion which winks at the debasement of the people it is trying to save?

### Fifth Scholar—"God in Science"

The Bible does not unfold to us the mysteries of geology, astronomy or chemistry. And yet it does train the mind for its loftiest flights and its broadest explorations. "I have always found," said a patron of the National Institute at Washington, "in my scientific studies that, when I could get the Bible to say anything on the subject, it afforded me a firm platform to stand upon, and another round in the ladder by which I could safely ascend." It throws its beams into the temples of science and literature, no less than those of religion, and so prepares the way for man's advancement in philosophy, metaphysics and natural sciences, no less than in the realm of ethics, and, to it, saves the soul, it exalts the intellect.

### Sixth Scholar—"The Bible's Adaptation"

The Bible is adapted to every possible variety of taste, temperament, culture and condition. It is a revelation of the eternal and the temporal, the calm and contemplative to the well-balanced James, and the affectionate to the loving and beloved John. Take this book from the family, and it will degenerate into a mere conventionalism, marriage into a "social contract," the spirit of mother will depart; natural affection will sink to mere brute fondness, and what we now call home would become a den of sullen selfishness and barbaric lust!

Fourteenth Scholar—"Will the Bible Comfort in the Last Hour?"

A throng of good and great men

endowed. Among and Hosea. If you would take the wings of imagination, and leap from earth to heaven, or wander through eternity, then open the Bible, and pour in all yourself with the glory of the New Jerusalem, and listen to the seven thunders, and gaze on the pearly gates and the golden streets of the heavenly city.

Seventh Scholar—"Not only is the Bible precious to the soul and the learned, not only is it the counselor and confidence of the great middle class of society, both spiritually and mentally speaking, but the scholar and the sage, the intellectual monarch of the race, how to its authority. It has encountered the scorn of a Laman, the mystic philosophy of a Porphyry, the heartless skepticism of a Hume, the scorn of a Voltaire, the sneer of a Voltaire, the rude, many-sided theology of modern Germany. But none of these things have moved it. Nay, parallel with these attempts at its subjugation, and triumphant over them all, have advanced the noble work of such commanding intellects as Newton, Chalmers, Robert Hall, Bowditch, Channing, and others, who have borne the stamp of a special revelation and the seal of the eternal God."

### Eighth Scholar—"Do We Need the Bible in Our Daily Life?"

To multitudes this book is not only the foundation of their religious faith, but their daily practical guide. It has taken hold of the world as no other book ever did. Not only is it read in every Christian pulpit, but it enters every household, and is the golden chain which binds hearts together at the marriage altar; it contains the sacred formula for the baptismal rite. It blends itself with our daily conversation, and is the silver thread of all our best reading, giving its line, more or less distinctly, to book, periodical, and daily paper.

Ninth Scholar—"When the good mother parts with her dear boy, or other loved one, she places in his hands, and we are sure that, with tearful prayers, she will fold among his apparel a Bible. On the seas it goes with the mariner, as his spiritual shield, and before he enters his cabin to untold millions their pillar-cloud by day, their fire-column by night. In the closet and in the street, amid temptations and trials, this is man's most faithful attendant, and his strongest shield."

### Tenth Scholar—"It is our lamp through the dark valley, and the radiator of our best life from the solemn and unseen future. Stand before it, as a mirror and you will see the light of your good traits, but errors, follies and sins, which you did not imagine were there until now. You desire to make constant improvement. Go then to the Bible. It opens before you a path leading up to God, and, along which, good angels will cheer you, and God himself will lend a helping hand."

Eleventh Scholar—"Will it endure through life? Man being wont to the Bible who did not find His words true: 'But whosoever drinketh of the water I will give him shall never thirst, for it shall be to him a well of water springing up into everlasting life.' Take an eternal principle of light and life, its blessed truths extend with electric force through all the avenues and elements of the home existence, 'giving music to language, elevation to thought, vitality to feeling, intensity to power, beauty to action, and a check to the intellect.' 'Can all understand the Bible?'

### It is a book for the mind, the heart, the conscience, the will and the life. It suits the palace and the cottage, the afflicted and the prosperous, the living and the dying. It is a comfort to the 'house of mourning,' and a check to the 'house of feasting.' It giveth seed to the sower and bread to the eater. It is simple, yet grand; mysterious, yet plain; and though from God, it is nevertheless, within the comprehension of a little child. Children may go to school to study other books from which they may be educated for this world; but in this divine book they study the science of the eternal world."

### Thirteenth Scholar—"What has the Bible done for the home?"

The family Bible has given to the Christian home that unmeasured superiority in all the dignities and decencies and enjoyments of life over the homes of the heathen. It has elevated and woman, revealed her true mission, developed the true idea and sacredness of marriage and the home relationship; it has unfolded the holy mission of the mother, the responsibilities of the parent, and the blessing of the child. Take this book from the family, and it will degenerate into a mere conventionalism, marriage into a "social contract," the spirit of mother will depart; natural affection will sink to mere brute fondness, and what we now call home would become a den of sullen selfishness and barbaric lust!

### Fourteenth Scholar—"Will the Bible Comfort in the Last Hour?"

A throng of good and great men

have venerated this book, and imbibed its spirit. John Quincy Adams, through a long life, made it his daily study. He read it when a boy; he clung to it through manhood, and to his last day. He loved it, not only his rare veneration for the Bible, but his love for freedom and humanity, and all his adamantine virtues. Jackson, Harrison and Clay were each students of the Bible. They lived gratefully by its light, and they died in the hope of its glory. Though I walk through the dark valley of the shadow of death, I will fear no evil; these were among the last words that fell on the ear of the dying Webster. Sir Walter Scott, a few days before his death, asked his son-in-law to read to him, "What book," inquired Mr. Lockhart, "would you like?" "Can you ask?" said Sir Walter. "There is but one. Verily, there is but one book to be read in our last hour."

## AT NORTHFIELD CONFERENCE

Rev. Russell Cecil, D. D., and Bishop Collins Denny are on program.

W. R. Moody, son of D. L. Moody, has issued his call for the general conference of Christian Workers, at Northfield, Mass., July 30 to August 15. The conference is for the purpose of discussing the work of the Christian Workers, and is thrown open to summer guests and hundreds of tents are called into requisition. This is a spot of rare charm, bracing atmosphere and surpassing beauty. The group of modern and well equipped buildings overlook the Connecticut River, with the fertile fields of Vermont stretching out beyond. Mr. Moody succeeded in securing the services of some of the strongest men in England and in America to conduct the conference. This year, Rev. Dr. Campbell Morgan, J. Stuart Holden, and Charles Inglis come from London, and the men from this side are Rev. Charles E. Jefferson, D. D., of New York; Rev. John R. Davies, D. D., of Philadelphia; Rev. L. G. Foughton, D. D., of Knoxville; Rev. Russell Cecil, D. D., and Bishop Collins Denny, of Richmond.

## AMERICAN MORAL EFFORTS EXTEND ALL OVER ASIA

Our work in the Philippines has often been referred to by keen observers as providing a center from which our moral influence has extended over all Asia, declares the editor of the Nation's Business. Ten years ago the spread of our moral influence became a reality, and to the Philippines that the insular government at Manila took the situation in hand and suppressed the traffic locally. Then a series of antismuggling laws were passed, and American initiative, ending in an agreement between thirty-four different nations to stop the traffic in 1915. The last of the purely American legislation against the opium habit became effective on March 1, when the bill regulating the interstate traffic in habit-forming drugs became a law. "Meanwhile," in the words of the editor, "we had trained a number of moral leaders and experts in sanitation and public administration. These skilled, patient, and often heroic men have so subdued communicable diseases and other ailments of the tropics that they have made the Philippines and Panama as healthful as the temperate zone, and provided an example influencing all central and Western South America. In Cuba and Porto Rico we had already done this work thoroughly. These men have now endeavoring to make personal hygiene a matter of community concern."

## JUVENILE DELINQUENTS KNOW LITTLE RELIGION

Speaking before the Detroit clerics, Judge H. S. Hulbert, of the Juvenile Court, said that he had made a study of the church boys who were brought before him this year, and emphasized two facts: that the boys had no touch with the clergy and no conception of the ten commandments. He said that the boys knew the Sunday school superintendent well, but in many cases did not even know the names of the clergy. In regard to the commandments and the catechism very few of the boys, even of those who had been confirmed, could repeat the commandments; some had a recollection of what they were, and in only two cases did any of the boys realize any connection between the commandments and life.

The judge said that in almost all the homes of these boys, representing every class of society, religion was greatly neglected, and that in talking to parents he had found it impossible to get any satisfaction in this regard. The judge found that in the case of boys who had had definite religious training the task of reclamation was tremendously accelerated, and he urged a very definite teaching of the catechism and the close application of it to the conduct and life of the children.

# EXTENDING MOVEMENT FOR UNION SERVICES HELD BY MANY CHURCHES

Will Be Held This Year in Seventy Cities, With Constantly Growing Patronage.

## LAUNCHED HERE LAST YEAR

Utilize Buildings Otherwise Standing Vacant, Keep Children Off Streets and Give Employment to College Students as Instructors.

Children of distant Chile and of even more distant Japan are this summer taking up an American idea, and attending daily vacation Bible schools. This is a new form in which the United States enters South American enterprise. With children of this country, children of these countries are to dress dolls to go to European children next Christmas, and make another Christmas ship possible.

These vacation schools, such as were held in Richmond last summer, will be held this summer in seventy cities, and there will be 350 schools in all, perhaps more. New cities include Canadian ones, and some American cities where there are no churches, including Trenton, Columbus, Cincinnati, Cleveland, Lexington, Augusta and Macon, Ga.; Mobile, Buffalo and San Francisco. Still another new feature this year is the college help. Students in colleges or more well-known colleges not only furnish teachers, but bear expense of the salaries of such teachers from among their student numbers, and of other cost of such school.

## USE BUILDINGS OTHERWISE LEFT STANDING IDLE

The daily vacation Bible schools utilize church buildings and halls that would otherwise stand vacant. They thereby save the city and the streets every morning for six weeks during July and August. They give young men and young women in colleges and seminaries who are in need of financial help, employment for the summer; a chance to earn some money and valuable experience. The plan utilizes a lot of things, protects children from idleness, keeps them out of danger, helps deserving college students, and costs very little money altogether.

Boys and girls coming to these schools are taught Bible and Bible stories, and are given constructive games, and useful handicraft. In this last feature will come the dressing of dolls for children in Europe. Children are given the opportunity to do, or else they contribute them to children's homes, crippled children and children sick in hospitals. In some cities this season, for the first time, schools for the blind are being held. Here are made prominent patriotism, American history in story form, and American morals.

## NATIONAL ORGANIZATION FORMED TO PROMOTE MOVEMENT

There is a national organization to promote the movement. It is called the National Bible School Association, and is headquartered in the Bible House, New York. The main-spring of the movement, the man who suggested the plan that has now spread so far, is the Rev. Robert G. Bevilacqua, D. D., of New York. He is a minister of the First Presbyterian Church, New York. He is a man of many ideas, and many ideas have joined him. The work costs little per child, the advantages are many, and it is no wonder the plan is going out to other countries. Colleges furnish teachers include Vassar, Mt. Holyoke, Wellesley, Barnard, Swarthmore, Yale and others. In many cities special training centers are being held for teachers. These are held just before school opens, and is immediately after the Fourth of July. In practically all cities where there are schools appeal is made for children, especially for children in this country who are taking up the plan, and with the coming of the summer, the need of the public schools the need will be even greater.

## READ HIS HOLY WORD

The following index to passages in the Bible adapted to special needs and yearnings was recently published, by request, in the Baptist Union:

- When in sorrow, read John xiv.
- When men fail you, read Psalm xxvii.
- When you have sinned, read Psalm li.
- When you worry, read Matthew vi. 10-34.
- Before church service, read Psalm lxxxv.
- When you are in danger, read Psalm cxxv.
- When you have the blues, read Psalm xxxv.
- When God seems far away, read Psalm cxxxix.
- When you are discouraged, read Isaiah xl.
- If you want to be fruitful, read John xv.
- When doubts come upon you, try John vi. 17.
- When you are lonely or fearful, read Psalm cxxxix.
- When you find your prayers grow narrow or selfish, read Psalm lxxxviii.
- When you forget your blessings, read Psalm ciii.
- For Jesus' idea of a Christian, read James i. 19-37.
- When your faith needs stirring, read Hebrews x.
- When you feel down and out, read Romans vii. 31-29.
- When you want courage for your task, read Joshua i.
- When the world seems bigger than God, read Psalm cxxxix.
- When you want rest and peace, read Matthew xi. 28-30.
- When you want Christian assurance, read Romans viii. 1-30.
- For St. Paul's picture of happiness, read Colossians iii. 12-17.
- When you leave home for labor, or travel, read Psalm cxi.
- When you grow bitter or critical, read i. Corinthians xiii.
- When your prayers grow narrow or selfish, read Psalm lxxxviii.
- For Paul's idea of Christianity, read Second Corinthians v. 15-19.
- For Paul's rules on how to get along with men, read Romans xii.
- When you find your arguments and returns, read Mark x. 17-31.
- For a great invitation and a great opportunity, read Isaiah lv.
- For Jesus' idea of prayer, read Luke xi. 1-13.
- For the picture of the church as a kingdom, read Isaiah lvi. 1-5.
- For the prophet's idea of religion, read Isaiah lv. 1-5.
- Why not follow Psalm cxi. 11 and hide some of these in your memory.

## A Village of Feeble-Minded

To look after the feeble-minded and epileptic, New York State is to establish Letchworth Village. In the re-organizing of the State, the plan of development occurs these significant words: "It has long been recognized that there is in the body social a large number of feeble-minded and epileptic people who are afforded any proper protection from neglect or mistreatment or who cannot utilize their limited abilities in a useful way under the social conditions of ordinary community life. The State, therefore, has a duty to provide for the presence of these people in the community. To offset these dangers New York is to build the Letchworth village and place under the control of approved modern lines. The results will be watched with great interest."

Rev. Russell Cecil, D. D., to Preach To-Night at First English Lutheran Church.

## MEN'S LIFE PROBLEM CLUB

Richmond Epworth League Union Meets in Monument Methodist Church Tuesday Evening—Rev. J. H. Straton at First Baptist.

The Men's Life Problem Club will meet in the lobby of the Central Young Men's Christian Association this afternoon at 3:30 o'clock, the topic for discussion being "Doubt." H. B. Singer, office assistant, will lead the discussion. Under the leadership of Boys' Secretary H. C. Johnson, thirty-eight members of the boys' department are in camp at Vinal, Me. The Boys' Sunday Afternoon Club will meet at 2:30 o'clock in the boys' lobby under the leadership of Assistant Physical Director W. L. Boggs.

The Richmond Epworth League will meet in Monument Methodist Church on Tuesday evening at 8:15 o'clock. All members and their friends are urged to be present.

"Hell—What Is It—Where Is It?—When Is It?" will be the subject of address at the tent corner of Allen Avenue and West Main Street at 8:15 o'clock to-night.

## LOCAL CHURCH NOTICES

Seventh Street Christian—The pastor, Rev. H. C. MacLachlan, D. D., will preach at the morning service. There will be no service to-night.

Hanover Avenue Christian—The minister, Rev. George W. Kemper, will preach this morning at 11 o'clock on "A Wonderful Comparison." At 8:15 o'clock union services will be held at the First English Lutheran Church, at which time Rev. Russell Cecil, D. D., pastor of the Second Presbyterian Church, will preach.

Colonial Place Christian—Sunday school will be held this afternoon at 4 o'clock, followed by preaching services.

Third Christian—Services will be conducted by the pastor, Rev. Gerald Culbertson. His subject this morning will be "Proof We Must Have," and at 8 o'clock "The Trail of the Dragon."

St. Mark's Episcopal—Regular services will be conducted by the rector, Rev. Roger Tyler, both morning and evening.

St. James Episcopal—Services will be conducted by the rector, Rev. C. Fredland Peter, at 11 o'clock this morning and at 8:15 o'clock to-night. The evening services will be continued during the month of July. The Sunday school will continue every Sunday throughout the summer.

Monument Episcopal—The rector, Rev. James W. Morris, D. D., will preach this morning at 11 o'clock. The afternoon services will be omitted during July and August.

Grace Covenant Presbyterian—The pastor, Rev. J. Calvin Stewart, D. D., will preach at both morning and evening services.

First Presbyterian—The pastor, Rev. F. T. McFadden, D. D., will preach at 11 o'clock. There will be no evening service.

Second Presbyterian—The pastor, Rev. Russell Cecil, D. D., will preach this morning at 11 o'clock. Sunday and Wednesday evening services are discontinued during July and August. The pastor, Dr. Cecil, will preach to-night at union services to be held at the First English Evangelical Lutheran Church.

Central Methodist—The pastor, Rev. W. H. Cooper, will speak this morning on "The Power of the Gospel." At night his subject will be "Jesus' Caricature of His Generation."

Grace Methodist—Rev. Frank Holland will preach at 11 o'clock at the temporary location in the Soldiers' Home Chapel. Sunday school services will be held at 9:30 o'clock at the same place.

Monument Methodist—The pastor, Rev. R. H. Potts, D. D., will conduct both services, at the usual hours.

Highland Park Methodist—Rev. J. H. Montgomery will preach at 11 o'clock. There will be no services at night owing to the absence of the pastor, who will be held at Northside Baptist Church at 8 o'clock, when Rev. W. E. Hutchison will preach on "Elements of Religion."

Laurel Street Methodist—The pastor, Rev. J. K. Joliff, will preach this morning on "Living the Life of Faith," and at night on "Working With Edged Tools."

Woodland Heights Methodist—The pastor, Rev. A. C. Berryman, will preach at the morning service. The evening service will be a union of the Baptist and Methodist churches of this section. Rev. R. D. White, pastor of Woodland Heights Baptist Church, will preach.

Auburn Methodist—The pastor, Rev. J. R. Eggleston, will preach this morning at 11 o'clock on "The Rest Giver," and to-night at 8 o'clock